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CALVIN NEWTON, M. D.,  
EDITOR AND PROPRIETOR.

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Vol. IV.

No. 4.

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"Seize upon Truth wherever found,  
On Christian or on Heathen ground."

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WORCESTER.  
PRINTED BY HENRY J. HOWLAND,  
199 Main Street, Up Stairs.

## Medical Notice.

The professional business of the subscriber being too extensive for his personal attentions, he has secured, for a season, the services of Stephen Cutler, M. D., a physician whose long experience and thorough acquaintance with both the Allopathic and the Botanic Practice, eminently commend him to the confidence and patronage of the community. In future, Dr. Cutler may be found at his

**Office No. 121, Main St., 2nd door south of Dr. James Green's Apothecary Shop.**

Those wishing the personal services of the subscriber, will find him, as heretofore, at the corner of Front and Carlton Streets.

CALVIN NEWTON, M. D.

*Worcester, Feb., 1850.*

## New England Thomsonian Depot.

Messrs. WILLARD MESSER, Jr., WM. S. BANKER, and DANIEL LEE HALE, having purchased the entire stock of Drugs, Botanic Medicines, Shaker Herbs, &c., of the New England Thomsonian Depot, formerly kept by Daniel Lee Hale, but recently under the direction of Drs. Osgood and Pike, have formed a co-partnership, under the firm of

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for the transaction of a general Thomsonian business.

They have all kinds of Medicines, put up in small packages, with full directions for family use; a supply of which can, at all times, be had, on the most favorable terms.

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Masters of Vessels will be supplied with Medicine Chests, properly arranged, with all the requisite remedial agents, to enable them to combat disease, in all its most terrific forms, in every part of the world.

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Sold by Dr. S. at his office, 60 1-2 Cornhill (up stairs) Boston, wholesale and retail. Large bottles 75 cents—small ones 37 1-2 cents. Descriptive pamphlets and cases of cures, in this city and in the country, to be had gratis at this office. The Oil is recommended and approved by most of the physicians of Boston.

*Druggists and the Profession supplied at the usual discount.*

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a new, and one of the best remedies for the removal and permanent cure of diseases arising from an impure state of the blood.

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VOL. IV.

WORCESTER, MASS., APRIL 1, 1850.

NO. 4

Communications.

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INTRODUCTORY ADDRESS,

TO THE FIFTH COURSE OF LECTURES IN THE WORCESTER MEDICAL INSTITUTION,  
DELIVERED MARCH 7th, 1850.

BY PROF. E. H. STOCKWELL.

PRELIMINARY CORRESPONDENCE.

PROF. E. H. STOCKWELL,

*Dear Sir,*—The undersigned were appointed a Committee to request for publication in the New England Botanic Medical and Surgical Journal, a copy of your praise-worthy Address delivered before the Class at the commencement of the present College Term,

Yours with high respect and esteem,

G. MERRICK NICHOLS,  
G. W. KING,  
S. P. HUBBARD,

} Committee.

Worcester, March 8th, 1850.



GENTLEMEN,—

The Address requested for publication in your polite note of the 8th is at your disposal, provided you will not say hard things against that freedom of thought which a western life naturally favors.

I am most respectfully yours,

E. H. STOCKWELL.

G. MERRICK NICHOLS, }  
G. W. KING, } *Committee.*  
S. P. HUBBARD, }

Worcester, March 10, 1850.

*Gentlemen,*

Could one have been present and interpreted the multitudinous expressions that appeared and disappeared, in rapid succession, upon the countenance of Omnipotence on the morn of creative action, he would have been able to gain an accurate idea of every thing, and being, that ever have existed, or ever will exist, with their powers and properties, their natures and uses. He would have seen the great object of the Artificer, pervading every feature of the great countenance of Wisdom and Love, to have been the creation of beings, like unto himself. This he would have read to have been the central idea of the divine mind, the end of creative skill. All else was subservient to this; the mere tools and machinery in the hands of Infinity, for the creation and eternal life of Intelligences,—of *Man* and of *Woman*.

What an object! what a work! how masterly planned, and how perfectly executed! what an economy, and what an energy! The thoughts of Infinity on the morn of creation were the outstretched earth, the expanded heavens, and the unfolded universe! He has faithfully recorded them in his works for the study of man. Here he has made his plenary Revelations; here he has written his eternal Scriptures; and here published, to the Intelligences of Ages, his expressed Will and Testament. Here we find a full Image, a perfect embodiment of the great Positive Mind;—the first and only complete description of his character, his actions, his intentions, and his will.

The pervading idea in all this display of power is the creation of Beings, of boundless capabilities, like unto himself, differing only in degree of powers. Every work in the vast compass of things and beings looks forward, in its final use, to the good of man. From the nethermost stratum of earth to the last being in the an-



imal scale, they all converge, in final uses, into him. He is the axis of their motions; the goal of their race; the ultimate object of their consecutive labors. To him they bring the fruits of their labor, as to their leige Lord.

Though every thing prior to man images him,—he, in return, miniatures all that precedes him. Every law and function, possessed by the mineral, the vegetable, and the animal kingdoms, are epitomized in man's body; also, the elementary principles of these kingdoms. If we do not find *all* the elements of the chemist in the human body, we do *many* of them. And the results of analysis favor the belief, that the number of remote elements may be, by the achievements of science, greatly reduced, and be comprised by what are found in the human organization.

The career of science foreshadows this opinion. If not *true*, the human body epitomizes the *laws* of the before mentioned kingdoms, their *functions* and *conditions* of exercise. The great characteristics of the mineral kingdom, composition and decomposition, are here found in all their beauty, variety, and complication. The features of the vegetable world are here all displayed with increased attractions, and adorned with garments of the rarest tints and costliest workmanship. They are found at the very centers of organic movements; and are selection, absorption, capillary circulation, aeration, assimilation, nutrition, secretion, organic arrangement, and reproduction. The next sphere of existences, the animals, their specific characteristics are clearly and largely possessed by the human body, and in their most perfect form. These are motion and sensation, muscular contraction and relaxation. These are here found producing the most graceful, useful, and wonderful actions, that are found in the whole animal world. Papillary impressibility, ganglionic changes, and nerve trunk conductability, are here portrayed in peerless ability. Could we enter the chemical laboratory, the vegetative arena, and the animal theatre of the human organization, with sufficient intelligence, we should be struck with the amazing skill, and almost new power of all these matchless workmen of God's vast field of labor.

In this sense and light, we see wherein the human form epitomizes the three kingdoms below it. And, when we take a view of



man's mental and spiritual capabilities, these infant powers of Infinity, we catch the idea, that man is the image of his Creator ; and that, in both senses, he is the Epitome of the two worlds,—the point where materiality and spirituality meet. By this, we are able to see the significance and mental grandeur of the expression, "Know Thyself." It also permits us to form an approximate idea of the importance of the science of man. Should I be so fortunate, as to impress your minds with the vital importance of this great Focus of Knowledge ; this infallible oracle of truth, the very bed and fountain of science, I shall feel as though I had cancelled my obligations to you as a Teacher of those twin sister sciences, Anatomy and Physiology, the great Treasury of what is essential to health and long life, to intelligence and happiness, the embodied wisdom and love of God to humanity. Language is too tame, too insignificant, to express the value of these sciences. We have wandered so far from this source of truth, pursued other ways for wisdom so long, that they can now hardly get a respectful hearing, even from the very ministers of these great departments of knowledge, and thence life.

A thorough knowledge of any department of nature will reveal all the laws and conditions essential to its fullest development. In all scientific investigations, the object sought is believed to be possessed by the department investigated. The chemist, for the extension of his knowledge, renews and enlarges his investigations in the field of chemistry. A knowledge of collateral subjects aids in the investigation of a given subject, in proportion as the laws and conditions of the former obtain in the latter. Still, every department of Nature is complete, and has within itself *all* that is necessary for a thorough acquaintance with itself. This is a great practical truth, and should beget confidence in the principles of every work of Nature, and a spirit of untiring research for the discovery of said principles, and the conditions of their action.

Every substance and being of Nature is endowed with certain powers and properties, which require, for their free manifestations, fit conditions or circumstances. This obtains universally, and should be always borne in mind. From the fact, that Man and Woman possess mental and accountable powers, it has been sup-



posed that they were above or destitute of established laws which cause every movement,—that they had nothing in common with prior creations,—and that their constitutions were incapable of philosophic inquiry.

A human Being, as well as others, is by nature endowed with certain powers. Those powers, for their development, depend upon internal principles, having given conditions. Those powers in man and woman are of three kinds,—the physical, the mental, and the spiritual. They are intimately associated, and designed never to be separated in this life. Though their sphere of action is different, yet they are mutual aids to each other, and the welfare of one, is inseparably connected with that of the others. They each spring from germs, by culture capable of boundless growth, especially the mental and spiritual powers. The physical are limited in term of life and degree of development.

Woman, like man, is a compages of physical, mental, and spiritual powers, with their conditions of action. Elementally and intrinsically they are alike, but unlike in texture and quality of abilities.

It becomes necessary for the philosophic Instructor, before he institutes a system of education for man, to know his affirmative capabilities; then he can easily and philosophically institute the proper *means* for his development. He requires a system of education that is based upon his natural, God-endowed powers, and it must be upon *all* of them. A basis of parts and misdirected attributes will not succeed.

*Action* and *Rest* are laws of each power. Given means are indispensable for these states. All education has its foundations here. And that system which preserves an *equality* of development in *all* the capabilities, that secures in proper quantity and quality, the most compatible circumstances, and that balances action and rest, is one founded in Nature, and will secure to the individual *all* that can be desired, or that God intended. Education can never give to man a single elementary power; it can only *develope* it. Every system should recognize the truth, that by Nature all are alike in individual abilities,—that every one possesses the germs of every greatness, and that there is *no* limit to the mental and spirit-



ual powers, and that there is room and capacity for eternal progress and enlargement. God gives us the latent abilities, while education brings them into *life*, animates and develops them. Nature is accountable for the power, and we for the *use* of it. We are all that nature intended, in elementary ability, but only deficient in the *use* of it. The misfortunes of this life lie in the *non-* and *irregular* development and use of our primitive capacities.

Only when all our faculties are balanced in their development are we capable of fulfilling the end of our creation,—of obtaining health, intelligence, and happiness. An equal and simultaneous development of all the faculties fits us for the perception and enjoyment of all the blessings of earth.

Though this looks like truth, yet what are the powers with which we are possessed, and what are the conditions of action and rest? Are they obtainable, and can the means be applied? What are the physical, what are the mental, and what are the spiritual powers? Of the physical nature we can say that it can move itself at will—that it can preserve its own integrity, for a given period,—that it can execute what Intelligence dictates—and that it can perpetuate itself. Of the means necessary for their capabilities we can say, that they are the constant presence of pure air; the daily, vigorous exercise of every voluntary muscle of the body; purity of person; freedom from all compression; the erect position; equal distribution of apparel; and uniformity of food and drink, with a sufficient restriction on their quantity to prevent their presence in the stomach being ever known by the nervous sense. It has been long known, that our mental faculties are capable of education, and also to an unknown extent. The schools of all countries are based on this truth. So general is it, that a man who lives at this day without putting it in practice, is considered a dolt or sluggard. No man is excused for being ignorant. Ignorance cannot seek protection behind mental depravity, mental taint, mental disorganization. We all have mental powers, and expect them to be developed.

But nothing comparatively is known about our physical abilities, farther than that we have them. We labor under the impression, that we are but the fragments, the dilapidated remains of our primitive



formation. We feel as though we had received, through a long line of ancestral malformation, decrepitude, and disease, the inherent seeds of pain, of stunted growth, and of early death, woven with the very filaments of our constitutions, and beyond the power of science and art to eradicate. The world does not know that our organizations are the result of the most reliable and positive laws of nature, and that they are capable of human discovery, comprehension, and full obedience. We have not been taught, that our physical system is capable of an education analagous to our mental nature. No ! *far* otherwise. But an easier proposition I do not wish for demonstration. We have physical powers that we may understand. Those powers demand certain conditions, and they are within our reach and faithful application.

We have nothing to do with the *induing* of our powers, but with their developement and maintenance. We are only responsible for the *conditions* of their action, and their *use*. Here lies our responsibility. Nature is always ready to share, and foremost in responsibility. She has left but a small amount for us.

The leading essential means that our physical forces require for their natural action are the *erect position* ; the presence of *pure* atmosphere all the time for respiration ; the *purification* of the entire surface, and all its openings, with cold water daily ; the *vigorous daily exercise* of all the muscles of voluntary action ; freedom from *all compression* by dress ; apparel that will be *equal* in its protection to the body, and of *that* construction which facilitates the freest motions ; a quantity of food and drink, at *stated* periods, that shall not be *perceived* by the sensitive nerves of the stomach ; *that* control of the feelings, which enlightened reason and virtue demand, and a *proper* distribution of time into daily periods of labor, amusement, and rest.

These means furnish to the powers and forces of the body, *that* which they require for vigorous long life, for the prevention of disease, and for the maintenance of health. These means are the fruit of the "Tree of knowledge." The non-observance of these means, with others, constitutes the Forbidden Fruit, the Tree of the knowledge of Good and Evil. Here we have the sure conditions for primitive constitutions,—for those bodies of symmetry, of grace and of dignity of our first parents.



The only department of the science of Man that has been understood, and the knowledge made the basis of rational action, is the intellectual. Yet here has been a great want of fundamental principles. The great and central truth of this nature is, that all rational beings, at birth, have the germs of all those attributes, which are necessary for the acquisition, retention, and presentation of all knowledge that comes within the sphere of human abilities; that, at birth, all intelligences stand upon the same platform intellectually, (except it may be that the germinal mental powers differ in degree of impressibility,) that all the powers are latent, germinal, but possessed with the ability of animation and boundless growth. At the outset, all possess the elements of every ability. The infant mind is a perfect blank, destitute of the most trivial fact, idea, or thought; a being who requires for his greatest good, a knowledge of many things, yet destitute of all, but so constituted, that, as its wants increase, the mind expands and ultimately becomes the receptacle of whatever is essential to be obtained for life; so constituted, that every fact or thought obtained, retained, or expressed, gives room and ability for more. By use, the mental powers become developed to an unknown extent. The more the mind acquires and produces, the more it can—the greater are its powers. To the casual observer it appears, and thousands believe, that nature is partial in the bestowment of her intellectual favors; that all men of eminence are the favored recipients of her gifts; natural patricians; great men by divine favor. But such a belief is ruinous and wickedly false. It makes nature a mere creature of fancy, capricious as the wind, and partial as likes and dislikes can produce. More than this, it makes a vast portion of the human family believe, that they were born with the mark of ignorance in their foreheads, put there by the branding iron of nature; and that a favored few are the immediate subjects of heaven's most benignant smiles, the elected treasures of wisdom. How many a youth has had every energetic action crushed to death by this pernicious belief, while he has led a life of ignorance, unrequited toil, and regret. This vestige of despotism has slain its thousands; it has been a destructive mildew, a withering simoom, that has subdued the nobler efforts, hopes, and aspirations of vast numbers, who would otherwise have



been supporters and defenders of the spirit of our noble institutions—of truth and of humanity. No longer should such a fatal error be inculcated in the cradles of liberty—our schools. A nation of freemen requires and deserves all the favors of truth, and none of those of error. Neither man nor nature, can implant, in the mind of a single person, the least amount of knowledge. All they can do is to *present* it. The reception and possession must be performed by the one informed. Every being is as much compelled to inform himself, if he is informed, as he is to eat, if he is nourished.

All knowledge comes by individual application, and the facility of acquisition depends entirely upon the *use* of the various faculties. It never comes when one is asleep or idle. It never comes without being sought, and that diligently. It is truly passive, always ready to be acquired, but *never* acting for it. Not a thought ever possessed by the loftiest mind, which was not obtained by application! But make this great truth your own in *act*, any of you, and your names can no sooner die, than you can destroy that feeling of the student, which cherishes the memories of great men. You then possess the keys to the fountains of truth.

It is all important that this nature should be thoroughly and equally developed; for the welfare of the other natures depends upon what they receive from this. It becomes the guide and director of itself and the others. Infinite Wisdom has constituted us *progressive* beings, and this progress corresponds with our accumulation of knowledge and its faithful application in life. This wisdom lies in things and beings. Notwithstanding it is so essential to our developement, we are by nature destitute of all of it, though profusely scattered around and in us; but we are possessed with the ability to possess it. Hence the importance of mental culture; for the mind only can acquire and apply what life requires. It becomes by degrees a lamp of transcendant brilliancy; it speedily brushes away the dense ignorance of youth, scatters the deep and black clouds of our early night, and throws a halo of light around, and beams of light into every object of perception.

The value of this nature renders it necessary for us to know its individual powers, and the means for their action. Whatever



directly aids in the obtainment, retention, and imparting of knowledge belongs to the intellect. We are able to see that we possess the ability to perceive material things and beings and their properties and qualities; the effects of immaterial forces; also abilities to treasure up what we perceive and then call it up for use whenever we wish; an ability to arrange effects and facts pertaining to a given subject, in such a manner as to enable the mind to behold the cause of those effects; and, finally, an ability to acquire and even construct a vehicle for knowledge between man and man, and then use it. These powers spring from certain acknowledged attributes. They are perception, memory, contrast, comparison, analogy, judgment, imagination, invention, construction, reason, will, speech, and language.

These capabilities are the Delphian Oracles, the Hebrew Prophets, the Priests of God to every immortal being. In the days of ignorance and superstition, they were taken from men and bestowed upon imaginary personages—upon the conceptions of extravagant fancy.

But those days of darkness are rapidly giving way to those of philosophy, of humanity, and of justice. We behold upon the beams of the new rising sun, that God is the author, Nature the Treasury, and Man the Recipient. It emphatically tells us, that all Nature and its Artificer are co-workers for man's welfare, for man's development, and for man's happiness; also, that every one has the noble endowed powers of greatness and goodness, equally distributed; that their means of action are freely scattered around all; and all that is required of man is to faithfully use those powers.

The progress of science often disturbs established views and beliefs, and by many it is looked upon with the dread of an invasion; but, to the honest and faithful student of truth, the career of science and the downfall of error are hailed with joy and gladness. In investigation lies the security of all that is true and beautiful. Every explorer of science, every cultivator of philosophy, should be hailed, so far as he goes, as a benefactor to the race and a child of God. The human mind will never be satisfied with any field of labor till its truths are evolved. Then it is satisfied and rests secure. There is an everlasting affinity between mind and demon-



stration. The union is indissoluble. But, between speculation and wild imaginings, and mind, there is no permanent tie. The ingenuity of their authors may captivate for a time, yet the mind soon becomes dissatisfied, and leaves them and seeks for demonstration. It will break every connection, even the strong bands of faith, strike out into the realm of free inquiry and seek for the truth. The mind was made for the exploration of philosophy. It is her food and life; and nothing but death can stop her strugglings after it. Hence the safety of free inquiry, the value of investigation, and the need of its encouragement and protection.

Our physical and mental abilities have been presented, and their means of action. But they do not comprise all our powers. There are those yet which throw a charm and a beauty upon the human character which infinitely transcend all prior possessions. They clothe us with garments of heavenly texture, of celestial tint, and divine worth. They are to man and woman what gems are to a bracelet and what diamonds are to a crown.

May we be permitted to inquire what they are? Though they play a part in all the transactions of life, yet, from the fact that they have been and are associated with much that is incomprehensible, supernatural, and superstitious, their real character, and importance, their natures and uses, their developement and means of action, have been but dimly seen, and man has been prevented from enjoying the sweet blessings of their active possession. This veil is removable. It has but a temporary life; and the spiritual nature may be shorn of its artificial inconsistencies and presented in its native inherent loveliness, splendor, and sacredness.

It should be borne in mind, that *every* department of nature courts investigation, solicits inquiry, and rewards exploration; while it indirectly punishes apathy, credulity, and bigotry. The spiritual capabilities require specification, presentation of their means of development, and their distinction from mental powers.

Those faculties that enable a person to *acquire, retain, and impart* knowledge are mental. These should not be confounded with spiritual. Those qualities which render a person *lovely* are spiritual. They constitute a *good* character. They are those which enable a person to lead a *true* life. The mental powers are the



illuminating abilities. They reveal the ways of law and order ; also the ways of error and disorder ; while the spiritual powers prompt and induce us to choose and follow the paths of wisdom and love, and avoid those by-roads of ignorance and evil. They keep the conscience calm and happy ; the hands free and unspotted, and the tongue pure and elevated. Again, what are these gems of happiness, these pearls of the soul, these golden remains and elements of Paradise ? Humanity, in her apparent irremedial destitution, longs for them as the thirsting herd does for the cool draughts of the murmuring stream. She has strayed so long and so far from them, that, when now awakened to a consciousness of her state, she weeps from a sense of her great loss ; she kneels and extends her million arms for the return of these primeval powers. Yes, she raises a universal cry to the uncovered heavens, for the repossession of the " Tree of Life," for the means of peace, of happiness, and of love.

Those causes that made the Adamic age the hope and labor of every succeeding one, were planted by Infinity, in the constitutions of man and woman. They are to be *fully* found there and nowhere else. They constitute a part of them, and are as indestructible as the whole race. They have all been carefully transmitted to the present age, and will be to all future ones. They were planted there originally, are there now, and it does not lie in the power of man, however much he transgresses them, to wholly destroy them. To strike them from his organization is a human impossibility. Not one can he annihilate :—forever are they all with him, whatever he does. He may let them lie dormant, misuse them, and irregularly develope them, but to destroy them is an impossibility. They may lie, like the precious ore of the mountain, for ages unobserved, yet capable of being discovered and brought to light, and still possessing all the beauties of their first creation.

A greater error never insinuated itself into the mind of man ; a more mischievous and destructive belief never coiled itself around man than that which teaches that he has lost the *nobler* powers with which his Creator first endowed him. It virtually tells him that he *cannot* meet the expectations of his creation. Such infidel doctrines should never be spoken again. Teach man positive knowl-



edge—let negative alone. Let him see and feel the nobleness and dignity of his powers. Win him away from error by the splendor of truth. Cast into oblivion falsities as fast as found, and uncover the smiling faces of wisdom and love.

Man has now the germinal abilities that he had, when he came from the plastic hand of his Creator. He, now as ever, has the power to *live* what he *knows*. His *perfection* can and should correspond with his *knowledge*, and it never can go *beyond* it.

Man was, is, and ever will be, born into the world destitute of *all* knowledge; but endowed with abilities, which, by culture, can amass that which is necessary for health, for intelligence, and for happiness. But this ability is a *progressive* one. Hence as man leaves the cradle and approaches the condition that enables him to make his transit into the realms of mental and spiritual life, he will, if true to himself, dissipate ignorance and acquire wisdom, prune himself of evils and gather the true and the good.

To know the way is one thing, and to pursue it quite another thing. A mind may see with great clearness, and yet it is possible for it to be as heartless as evil itself. Intellect is the guide, the lamp which reveals the way, while the spiritual powers follow the life-giving light. This appears to the world the more difficult part; but such is not the fact. The ways of law and order are easy, attractive, and pleasant; while those of error and transgression are hard, repulsive, and painful. But what are the spiritual powers, the remains of ancient Eden? They are virtue, integrity, fidelity, magnanimity, benevolence, philanthropy, mercy, gentleness, forgiveness, tolerance, kindness, sympathy, affection, and love; a society of powers that will wreath the brow of man with a crown of fadeless beauty and undying worth. They constitute the central attractions of the human character; the united excellences of heavenly progressions.

The mind, if permitted to act, is an eagle-eyed sentinel—an hundred-eyed Argus, which plays over the vast fields of thought with the fleetness of an angel. It rapidly and ably reveals the great highways of human greatness, and goodness, with mathematical precision. Here the spiritual powers step in, and display the great-



ness of their character, and the theatre of their action. Here they unfold their celestial worth and peerless excellence.

For the developement and protection of this nature, certain conditions are of vital importance. First, every undignified and fallacious memory should be instantly forgotten. Secondly, every thought, feeling, and desire should receive the favorable recognition and smile of reason and virtue. Thirdly, every expression, word, and act, should bear upon their foreheads the marks of dignity, of innocence, of sincerity, and of usefulness.

The object and aim of education should be to develop in due proportion the entire triune powers. Not one should be overlooked. To inform the student what those powers are, their use, the means for their freest action, and the best manner of applying them,—here lies the secret of prosperity, of greatness, and of renown. Here lie the causes that can make our countrymen great men, and our nation the glory of the world.

To me these views are all important. They give a grand significance to life; they elevate and enoble man; they center in woman every noble quality, clothe her with fadeless investments, and throw around her a divine beauty; they lend a charm to nature, and lead us to approach her as the immediate fountain of knowledge to man; and they finally beget, towards Him whose acts are philosophy, the most sincere and rational worship.

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### CASE OF CONSUMPTION, TREATED WITH MORPHINE.

That victim of consumption! Methinks, I see her now, just as she appeared, when, years ago, she first came to us, in all her youthful loveliness. But do I call her a victim of consumption? Let me recall those words; for consumption, cruel and relentless as it is, could never, unassisted, in so short a period, have made such fearful havoc with earth's choicest treasure. No. It was *ignorance*,—ignorance alone, to which our loved one fell a victim. Ruthlessly he laid his rash and inexperienced hand upon the delicate intricate machinery of that "harp of thousand strings;" and lo! the ruinous results! Youth and beauty, moral worth and in-



tellectual power fall alike before the march of the destroyer. Even now, though years have passed away, the recollection of that heart-rending scene, comes over the mind with such thrilling power, that every fibre of the soul vibrates with intensest agony. Is it wonderful, then, that the cheek should burn with indignation, against the author of all this misery? And is it strange that we should seek to put down a system which authorizes such tampering with human life?—which deals out such wholesale destruction to human happiness? Strange it may seem to some, and foolish to others; but for one, so long as memory's tablet presents, to my mental eye, the image of that small, delicate, but perfectly symmetrical form,—that countenance of alabaster whiteness,—that high, expansive brow,—those dark, brilliant eyes, lighted with intellectual fire, until they sparkled with more than mortal lustre,—those glossy raven tresses, wandering luxuriantly over that slender neck, and those falling shoulders;—yes; so long as this picture of Adaline D.— calls up the recollections of the cruel manner in which she was sacrificed, so long shall I declare war against a system of medicine, that deals out deadly poisons for life-giving medicines,—draws off the fluid and cripples the energies of nature, in order to restore health and vigor to the wasted debilitated frame.

Adaline D.— became an inmate of our home; and, very soon, she found a place in our hearts also. But there came another who loved her too; and, ere long, he led her, a willing bride, to the hymeneal altar. Then he took a tenement very near our own, so that we saw her every day. And happy days they were—too happy to last. One year passed by, and Adaline was a mother. O, then, her dark eye flashed with a brightness which made us tremble; while, ever and anon, there came a dry hacking cough, that struck, like a death knell, upon affection's ear.

Sometimes too, she spoke of profuse perspiration at night; and, at length, she yielded to the entreaties of anxious friends, and called a physician. He spoke encouragingly, and our hopes for a time revived. But, alas! that time was of short duration. When she had been under his care for a few weeks, I entered her room one day, and inquired after her health. She burst into tears, and exclaimed "O dear! I do believe the remedy is worse than the dis-



ease!" And truly, I thought so too; for the effects of calomel were present, in all their loathsomeness and horror. Slowly but surely, the energies of the system had been prostrated by that "one remedy," (?) of which, he who prescribed it in this case, said, "If I must be deprived, I will throw my bags into some brook, and dig potatoes for a living." Would that he had done so. Society would have been no loser, but humanity would have been a mighty gainer.

About this time, there came to our village two young dandies, who added to their names the high-sounding title of M. D. They professed to belong to the French School of medicine, and talked loudly about the ill effects of drastic purgatives, torturing blisters, cruel caustics, salivation, &c. According to their theory, the only sure remedy for disease is rest. In addition to perfect repose—absolute abandonment of all care and anxiety,—they prescribed a powerful anodyne, expecting that, while the patient was taking a pleasant nap, nature would set herself lustily to work, to remove the disease, and, in some mysterious way, manage to regain her wasted strength. Of course, they did not intend that nature should share in the dose, and go to sleep also. No; nature was to be wide awake, and vigorously engaged in curing herself, notwithstanding the leaden weight that hung with crippling power, upon her every energy.

Under the care of these partners in ignorance, quackery, and deception, was that dear one placed; and I do believe, that a prospect of escape, from the excruciating tortures of mercury and tartar emetic, was one great inducement to this course of action; for, said she, "I can endure this no longer. I must die as I am. I can *but* die, if they do not cure me." They immediately went to work, to cure up the sore mouth, and the hideous ulcers, produced by tartar emetic ointment. This part of their work was indeed a laudable one; but, for medicine, they gave one little white powder night and morning, and it did make her feel so much better, that she told us, with tears of joy, she was getting well. And thus that poor deluded woman thought, for a long time; even when the death-rose was blooming on her cheek, and the fire of hectic burning in every nerve, consuming her vitals, and drinking



up her very life-blood. "A pleasant delusion," her physician said it was, and perhaps it was; but, alas! the awaking was terrible! When she did awake,—when she came to realize the nature and operation of the remedy she was using, she made one vigorous effort to break the chains that morphine had thrown around her. Even in the very arms of death, when every hope of recovery had vanished, it was fearful to witness her struggles to escape from that cruel thralldom. For, said she, "If I cannot recover, let me, at least, while I do live, enjoy the light of reason unclouded. If I must die, I would not go to my God, with my faculties benumbed by the stupifying influence of a narcotic." But vain were all her efforts,—fruitless every struggle. "O," said she, "I do feel so bad, when the time for taking my morphine has passed by, I do think, if the whole world were mine, I would give it all, for one of those little white powders. And those powders she continued to take, as long as she lived. Amid all her trials, she was supported by the consolations of religion. But our hopes for her were founded on her consistent life, and christian example while in health, rather than the triumphant joys of a death-bed, over which opium held despotic sway.

And now, dear reader, if you have listened to the recital of this sad tale of suffering and woe, I ask your aid in crushing this monstrous hydra, that has been the death of hundreds, as good and beautiful, as the one of whom I write. If your hearts are moved to pity, will you not lend your influence to rescue others, as fair and highly gifted as she, from a doom so deplorable? O, I beseech you, by all that is pure and sacred, deny us not the weight of your example, in bringing about this great medical reform. Do not say, "I am but one, and can do nothing." You can do much. You can resolve, for yourself, to use only those simple, remedial agents, which act in harmony with the laws of life. You can persuade your neighbor to do the same; and this task will not be hard, if he is witness to your own success. Let every one who is friendly to the cause do this, and the work will soon be accomplished, great and important as it is. Do this, and the mighty opposing influence that rises before us, like some towering Andes, dwindles to a narrow point.

CHARIS.



## CALOMEL—ITS EFFECTS.

Mr. R. was a respectable, simple-minded, hard-working man. His wife also, was industrious, prudent, and economical. Well was it for them, that they were so; for they had had a large number of children, five of whom, were already in the grave, and the rest almost constantly sick. Yet, by the strictest frugality, and constant persevering industry, they were enabled to supply themselves with the comforts of life, to pay their doctor's bills, which, by the way, were no small item in their bill of expense. The poor man felt that his fate was a hard one. He did not murmur,—but he thought that the ways of Providence were dark and mysterious. Nor is it wonderful, that his heart was deeply affected, when the hand of the spoiler was laid upon those “lovely buds of paradise,” that were just opening in all their gracefulness and beauty, around the domestic altar. No one, but those who have known, by sad experience, the cares and anxieties of a parent's heart, can fully enter into his feelings, when those precious plants, which he had cherished so tenderly, and so earnestly endeavored to rear for immortality, one by one withered and vanished from the earth;—and this, notwithstanding the careful nursing, unceasing anxiety and watchfulness, on the part of all concerned, notwithstanding the constant attendance of the family physician, and the costly medicine which was given without stint or question. Hitherto, calomel had been the grand remedy. Let the disease be what it might, whether it was worms or croup, whooping-cough or scarlatina, all yielded to the power of this one active agent. But unhappily the constitution yielded also, and life and disease succumbed together.

Such had been the uniform result in former days; but now another child is taken down. Alarm and anxiety sit upon every brow; for Mr. R's mother had recently paid them a visit, and she, arrant heretic as she was, had ventured, with an imprudence and boldness altogether unaccountable, to insinuate that the doctor was not infallible, and that calomel was poison. Furthermore, she advised, that, in case they were sick again, the doctor should be



admonished not to administer a medicine which had so often proved fatal. This advice they resolved to follow ; but who is to carry it into effect ? The father is away from home, the most of the time ; and, if he is not, he is not learned enough to attempt to dispute with the doctor upon the correctness of his theory, or the beneficial effects of his practical skill. No, he cannot do it. And his wife, poor timid woman ! why, she does not dare to open her mouth in the great man's presence, if he chances to have a frown upon his brow. How, then, can she venture upon the fearful experiment of hinting, that he is in the wrong, or can be mistaken in anything ? No, indeed. She would not do it, for any price. Annihilation would be the certain result ! But something must be done, and that immediately. The child was getting worse. Finally, mother R. was sent for. She came, and the doctor was called in. She asked his opinion of the child, and what course he thought best to pursue. He replied, that the disease was a severe attack of brain fever, and that he should give an active dose of calomel. "Not so, Sir," she replied ; "we shall not consent to have any more calomel given in our family. We have seen enough of its cruel work, to convince us, that it is not only useless in removing disease, but positively dangerous." She told him plainly and decidedly, that, if he would be her medical adviser any longer, he must give something else.

The man of science opened his eyes in utter astonishment at the woman's temerity. Then, assuming a look of bravado, he thought to "*put her down*." But it would not do. She stood firm in her own moral strength, and met his frown with the calm determined air of one who has discovered truth, and is resolved, at all hazards, to defend it. He soon saw with whom he had to do, and yielded to her wishes, with the best grace imaginable. The frown instantly vanished, and, in its place, came smiles, and bows, and pleasant words. He even asked the old lady's advice respecting the best method of treating the disease. After making a prescription that gave perfect satisfaction, he left, assuring them the child would soon be better. But day after day passed by, and the little sufferer was evidently getting worse. The anxious friends were alarmed, and, with tearful eyes and quivering lips, inquired if he was not



treading in the footsteps of those who had gone before him. To this, the only response was, "O no, there is no danger."

The old lady watched, with ceaseless vigilance, every dose that was given, in order to be sure that calomel formed no part of its composition. But, after all, the wily doctor contrived in some way to disguise the deadly mineral, so that no one was aware of its presence, until it began to exhibit its usual horrid and greivous effect. Upon this, the whole family awoke, as from a dream, and their indignation knew no bounds. Even then, however, they did not dare to express openly to the world the feelings which swelled their almost bursting hearts, and found vent in whispers at their own fireside. Such unbounded power did Allopathy exert over the public mind, that he who would have ventured at that time to come forth and denounce it publicly, must have had a degree of moral courage, which rarely falls to the lot of mortal man. The result would have been an indignant rebuke from every quarter. Can we wonder, then, that the poor shoemaker quailed before the storm of aristocratic wrath, which would have ruined his business, and effectually crippled every effort to gain an honorable subsistence?

The old lady alone spoke out openly and fearlessly. She insisted on a change of physicians; and another medical gentleman was called in, but only in counsel. The services of Dr. R. were still retained, and he was allowed to reap the reward of his iniquity, in the shape of a heavy bill, although every member of the family regarded him as a murderer and an impostor. The child still grew worse. Not suspecting the presence of mercury, cold drinks had been freely given; and now that innocent child presented a spectacle over which an angel might have wept (if such a thing could be). Even, methinks, his satanic majesty himself, must have been satisfied with the amount of misery inflicted, and have given to his authorized and persevering agent, the approving plaudit he so richly deserved.

The physician whose advise they sought was of the same medical faith, and dealt out calomel with an unsparing hand. He, however, had once possessed a kind and generous heart; and, though his soul had become fearfully indurated by the hardening process of the Allopathic Schools, still one little spark of humanity remain-



ed, to cast a feeble flickering light upon the gloomy shadows which overspread his darkened soul. Yes, though his moral senses were sadly perverted, and he could trifle with human woe, to a most fearful extent, still one little sympathetic chord was left, and long had it lain untouched, until that infant's sufferings awakened its vibrations, and sent a thrill of agonizing emotion through all those callous heartstrings. Well might that strong man's cheek turn pale, and well might his voice tremble, as he looked upon that dying infant. Well might the starting tear-drop dim his eye, as he turned to that weeping mother, and whispered sadly, "There is no hope." Truly, there was no hope; for the deadly gangrene filled his mouth, and his little cheeks were falling in pieces. O, it was horrible! No one could look upon him, hear his piteous moans, and inhale the terrible effluvia which arose from the sloughing flesh, without an involuntary shudder. Tar was kept constantly burning in the room, and no one could stand near him more than two minutes at a time, even when a napkin, wet with vinegar or cologne, was applied closely to the nostrils. For more than a week, the family were obliged to go to a neighbor's, to take their meals, and the watchers—but let me forbear. I have given enough of this tale of horror, to show to your readers, what calomel can do for them. Does it not also show, what Allopathy is willing to do, to obtain a patient, and a fee!

I have thought it one of the encouraging signs of the times, that physicians now think it necessary to plead an "extreme case," in order to justify themselves in giving calomel. They "do not approve of a free use of it, but the case is an extreme one, and nothing else will do." So said one of the great ones, who was called the other day to see a man who had a slight cold, but was able to work. His case, was one of the "extreme ones," and so he took calomel, was confined to the house some weeks, had an "extreme" sore mouth, while the Dr. clasped his hands for joy, and felt "extremely" happy.

JUSTITIA.



## THE PHILOSOPHY OF MEDICINE.

PROF. NEWTON :—

DEAR SIR,—I venture to pen a few remarks for the columns of the Journal, if they may be considered worthy of the attention of readers.

Every existence is the sequence of some active principle. The wild and apparently irregular developments in nature, commonly attributed to chance, or to the action of some intricate law, defying all comprehensive analysis, are occasioned by some simple law, which, however shrouded in uncertainty at present, will, at some future time, be reduced to palpable plainness. Lightning, in all its forms, was once looked on with terror, as a manifest token of the wrath of an enraged deity. Now, the principles of electric science being understood, the law of its manifestation is easily governed by men. It has been thus in every department of science,—that of medicine not excepted.

Those diseases, once regarded as a manifestation of the displeasure of the gods, science has brought under the control of the humblest servants of nature. And this has been accomplished, as the result of the mind's having acquired to itself just notions of the principles, which, from the nature of things, are the cause of their development.

The law governing disease being elucidated, the proper mode of cure is thereby illustrated.

The above has been penned as introductory to the suggestion of a few principles. There are three divisions of material existencies,—divisions founded on modifying circumstances simply, the existences themselves being the same.

The first division comprises substances in a crude form, composing the inert or inorganic part of matter.

The second division comprises substances composing the organic vegetable part of matter.

The third division comprises substances composing the organic animal part of matter.



The primitive elements entering into the composition of each division of the material world are, in some instances, distinct; in others, not so. Oxygen, for instance, mingles with the inorganic part of the world, forming various earths, by uniting with their metallic bases.

It enters largely into the composition, and is, in fact, the life of vegetable growth. It is, also, one of the main supports of animal life.

There are other elements, like oxygen, mingling in each division of matter. Other elements may enter into two departments, as the vegetable and inorganic. Other elements, as HYDRARGYRUM, ARSENICUM, &c., &c., are confined wholly to one division—the inorganic.

There is to be seen, in this arrangement, much beauty, harmony, and usefulness:—each element being useful in its natural sphere, but often only injurious when acting out of its sphere. This suggests a few considerations;—

1st. *Any element, artificially caused to combine with the constitution of any division of matter, where it is not found naturally, must, from the nature of things, be productive of evil, proportionate to its extent.* This principle implies,

2ndly, That every combination of elements must be in harmony with laws of nature. Else the result will be evil.

To apply these suggestions, to the administration of medicine, for the cure of disease, the conclusion is,—

That no element should be used, which is not adapted, by the nature of things, to assimilate with those composing the animal body, and thereby to assist in removing diseased action, by its natural aptness for such an end.

Herein is clearly seen the reason of the superiority of the Physomedical practice over the old system; the very name of which,—*Allopathy*—from two Greek roots, signifying other affections,—is indicative of its principles,—viz.—to administer elements, not naturally adapted to assimilate with those of the human organization, thereby creating *another* diseased action, whose violence shall exceed that of the disease, the removal of which, they fail would effect, by the administration of such poisons.



Crude earths will not nourish us, if taken as food. Vegetable life must organize their elements:—then they will assimilate with those of the animal organization and become its support. So, likewise, before any substance can mingle with the system and be productive of good, in case of disease, it must be organized by vegetable growth. Hence, before crude mercury, arsenic, antimony, or the like, can be administered with benefit to the sick, it remains to be proved that those elements enter naturally into the composition of vegetable or animal growth.

From the foregoing reasoning, it follows,

1st, That animal life is nourished by material of vegetable growth, whose elements are derived from crude inorganic matter; and,

2ndly, That those elements of crude inorganic matter, never entering into vegetable growth, cannot be administered in disease, without the result's being more or less injurious.

What shall we say, then, of giving crude inorganized minerals to cure disease? How superior the vegetable practice! And facts are in harmony with the above principles. GEO. W. SKINNER.

*Newburyport, Feb., 1850.*

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### “GIVE ME THY LANTERN.”

MR. EDITOR;—The aptness of this quotation, when applied to those mineral *professors* who are ever found in the dark corners of their vocation, crying “Light—give us light,” is, I think, on all subjects, in regard to which they are positively in the *dark*, quite conclusive. They cannot see through the mists which have recently risen;—they cannot see the distinct shadows which coming events cast before them;—they cannot see that a reform can originate and progress, and they have no agency in the matter. No. Notwithstanding their cry for light, and their anxious solicitude for the character of the profession, and the welfare of its time-honored usages; yet, when, in accordance with their expressed desire, light is presented to them, they shrink from it. Its glare is par-



alyzing; and, like an assembly of flies at night, when approached by a torch, they fly and buzz about in confusion. The glory of a Millenium in the science of medicine is daily revealing itself, which must evidently, not only cast new *light*, but shake the throne of the Medico-Chirurgical dynasty to its final ruin.

I have looked with eagerness, to the good sense of the people, as a body, to overthrow this gigantic evil; for, if done at all, it is the people who must do it; and, from present indications, it would seem that our hopes cannot be disappointed. The opponents of natural remedies assume the prerogative of universal dictation on all subjects regarding disease. There is but one road which they care to travel. It is the road marked out by dictators, foreign or native, who hold the reins of progression in their own hands. This reminds me of a story of the man who used to travel a certain path, and, when improvements were made, finding that a house had been erected upon it, rather than walk around it, he would enter the house and jump through the back window. Now, this is precisely the case with Allopathic or Mineral Physicians. Yet we hear them calling for 'light' on the subject of disease; and, when we divest it of its mystification, they are not willing to acknowledge our reasoning as legitimate. A science which demands so much intelligence,—which is, indeed, the essence of the virtuous practitioner—should be wrested from the hands of such charlatans; and, if there is to be exclusiveness, to which I object, let it be confined to those who are laboring for the instruction of the masses. The people are interested in every reform affecting their happiness; and not merely the *few* who arrogate to themselves superior wisdom, and claim the power to dictate and govern those, who, to say the least, should be allowed a hearing in relation to so important a matter.

Mr. Editor, you stated, in a late number, that you were anxious to learn the names and residences of the several Botanic or Eclectic physicians in the country. I am of that number, though not in New England. I purpose, with your permission, to furnish, through your columns, some account of my labors in this section of country.

S. H. BORDEN.

*Paterson, N. J., Feb., 1850.*



## AN APPEAL TO MEDICAL REFORMERS.

There is no particular, in which men so frequently miscalculate, as in their estimate of indirect or remote influences. I admit, that immediate agencies and their effects are all important; yet a strong tendency exists to over-estimate the present and undervalue the future. Indeed this is a very necessary consequence. The immediate *influence* which is bearing strongly on our interests or happiness, imperiously demands our attention,—whilst that which is more remote, or less direct, is passed by unnoticed. Now, as the gurgling fountain, hidden in the mountain, is the remote source upon which the majestic river depends for its supplies, so these remote influences, not unfrequently, are the sources upon which our interests mainly depend.

There *are* remote agencies, which are constantly influencing every pursuit in life, and they are vital;—to neglect them is fatal. I will introduce one or two instances as illustrations. My boot maker has acquired the *ne plus ultra* in perfection in his profession. His skill adapts the leather to every prominence and depression; nay, he improves upon nature, and confers grace and symmetry where deformity before existed. A superficial observer will say, such an excellent workman must necessarily command patronage. But let fashion, that capricious mistress of the wardrobe, by her *fiat*, excommunicate the boot from *good society*, and the excellence of my friend's workmanship, and the utility and gracefulness of his fabric will not wrest it from disuse. I care not what she may deign to introduce in its stead;—the decree will have gone forth, and our friend and his boot will be superceded. Now, in this instance, *fashion* is the remote but *vital* influence, whose smile must be courted, and whose every whim must be studied and gratified.

Again, every one will say that the clergyman, who is pious and sincere, whose addresses are well digested, and carefully adapted to the wants and tastes of his flock, must necessarily be successful in his ministration. Indeed, it would seem as if these valuable qualifications, which so *immediately* influence his intercourse with



his charge, must secure success. But not so. There are *remote* and general influences which he must sustain, and whose every phase he must study, with a care no less intense than that of our friend the boot maker. Let the various means of religious organizations, and associations for the diffusion of religious information be suddenly arrested, and his influence and teachings are at an end. A universal infidelity is the consequence, and with our friend the boot maker he will become an "*obsolete idea*."

The Theological Institutions and their kindred associations are the remote but *vital* influences upon which the clergyman's success mainly depends. For community is but an unit, a vast animal, composed, it is true, of heterogeneous materials, but all harmonizing to one great end. Indeed, this association of apparently incompatible materials is necessary to its perfect organization. Do we not see in every animal, antagonistic principles? Are not the functions of nutrition and destruction, constantly active? Are not the processes of decomposition and reproduction, of creation and decay, necessary to the very existence of animal life? The incompatibility of the associated ingredients forms no valid objection to the unity of community; and, although each individual, like the individual organs of the system, has duties to perform, relations to sustain, and responsibilities to meet; still,

"All are but parts of one stupendous whole,"

and we may rest assured, that the remote influences affecting community will necessarily affect its members.

Are there not moral epidemics? Now these prevalent mental diseases are but symptoms of one grand disease. Community is sick, and its members are writhing. As, in the human system, different organs may be implicated by disease; so, in our great animal, different organs will exhibit, either primarily or sympathetically, the evidences of disease. Thus a spirit of conquest and war is but a morbid excitement of community's combativeness; excessive religious excitements, undue activity of its veneration. Infatuation, with regard to some benevolent enterprise, is but an over exertion of its benevolence. And thus, through all its ramifications, individual suffering is but a symptom of disease in the whole.

Now it must be apparent, that all who wish to secure success,



must devote their attention, not only to the *immediate* means, but also to those *mediate* influences which, though remote, must yet be sustained and fostered.

This brings me more immediately to the legitimate object of this article, viz, the *remote causes* upon which medical reform in New England mainly depends for its ultimate success. Indeed, these causes operate elsewhere with equal force, and this article will be found "calculated for other latitudes," as well as New England.

But, now, let me seriously propound the question to every friend of reform,—Has our cause been as successful as its intrinsic merits will warrant? If answered in the negative, and it can not be answered otherwise, another question immediately intrudes itself upon us. Is this want of success due to a lack of individual enterprise? Evidently not. For the Physico-medical physician, without means, without literary, and, too frequently, professional training, and in defiance of a hostile public sentiment, has planted himself in every village and city of New England. Then why have we not been more successful? Why are our claims, even now, admitted so tardily? Why is the invidious phrase "*Regulars* and *Botanics*," still current? Because we have neglected, and are now neglecting those general and remote agencies upon which success always depends. We have neglected that public sentiment, which, if properly moulded, would, ere now, have ensured unparalleled success. We have neglected the remote agencies—our *Medical Schools* and *Medical Journals*.

Permit me once more to revert to my first position. Community is laboring under a chronic affection. Your personal exertions have heretofore been of a strictly topical character, confined to the little sphere in which you move. But do you not see, that the symptoms most markedly indicate general constitutional treatment? Now we must resort to those remedies which are general in their therapeutic action; and these general remedies are our means of public instruction,—viz: our *Schools* and *Journals*. Neglect these, and the disease will soon become so aggravated, as to drive you and your topical remedies from the arena.

We cannot succeed, depend upon it, unless we sustain our means of public instruction. Let me direct your attention, to the care



and liberality with which our Allopathic friends sustain their Institutions. Look at the munificent patronage extended to their Schools in Boston, New York, Philadelphia, and other places. Ah, yes! they have made out their diagnosis correctly; and are judiciously, even though Allopathically, administering those remedies, which, despite the defects in their system, secure to them success.

Now I appeal to the friends of reform. Will you stand by, and see our infant Institutions sink for want of proper aid? If you do, it requires no prophetic eye to foresee *you and your boot* forced into disuse, by a fashion sedulously courted by the more wary Allopathist. In the name of intelligence, I ask, Are our private offices so well furnished with medical libraries, as to render the aid of the School unnecessary? Or are we, as a class, so obtuse as not to appreciate the advantages of instruction? Do the reformed practitioners of New England, like some dogmatists of a sister profession, claim that science is a detriment to the physician? It is a fixed law in trade, that the article in market is, in quality, adapted to the demand. Can it be possible, that, in New England, the Attica of America, there exists a community or a class, so basely ignorant, as to repudiate a learned doctor? No, no! It is apathy—that death-like slumber, which insensibly yields to the narcotic influence of inaction, until successful resistance is impossible.

Let me beseech you once more, permit not our infant Schools to languish, but promptly and efficiently contribute that aid, which will give to them a vigorous and commanding influence. The Worcester School, with an energy worthy of better success, continues annually to disseminate instruction; but its Classes are as yet small, and its Faculty most severely feel the want of a suitable building.

There is something instructive in the history of this *only* Reform School in New England. An incipient effort was made, towards the organization of a Board of Instruction in the month of Feb. 1846; and, on the 4th of March following, Professors Newton and Kidder commenced a Course of Lectures for 13 weeks. In speaking of this effort, Prof. Newton, in the Medical Eclectic for May 16th, says, "The first Anniversary of this School will occur on Wednesday, the 3d of June next (1846). The Anniversary Ad-



dress will be belivered by Prof. I. M. Comings, M. D., of the Southern Botanico-Medical College at Macon, Georgia. The exercises will commence at 10 o'clock, A. M. The Course of Lectures which is now being delivered, is an *incipient effort*, designed to *test the question of probability* in regard to the School's being sustained; and we are happy in being able to say, that the expectations of the friends are fully answered."

At the close of this *test Session*, four individuals graduated, receiving their degree from the Macon School. But a very serious difficulty was to be surmounted. This School was *unchartered*, and the Legislature of Massachusetts, influenced by the Counsellors of the Massachusetts Medical Society, promptly rejected their earlier petitions. By dint of unweariet exertions, however, and at a great expense of time and money, a charter was finally obtained last season.

But, in the interim, changes had taken place in its Board of Trustees, and in its Faculty. The first Faculty, consisting of but two members, had been increased. An efficient plan of instruction, and an energetic Faculty, had given to it reputation abroad, and secured for it respect at home. An agent had collected subscriptions to the amount of between six and seven thousand dollars, to defray the expenses of building, apparatus, &c. We regret to say that the tardiness of those who subscribed, in sending in their subscriptions, and the difficulties in increasing this supscription, have, as yet prevented the Board from erecting the necessary buildings. And now, *once more*, shall this School and its founders, who have so nobly struggled against every difficulty, surmounted every obstacle, be permitted to linger for want of the necessary aid? The question has frequently been asked me by intelligent friends at the South and West, Why are your efforts at Worcester, not more vigorous? Why delay erecting your buildings? Shall I be compelled to say to such interrogators, that the reformers of New England feel so little interest in their medical Institutions, as to refuse to aid them in erecting the mere building? Little does the practitioner, located in some snug yankee village, think of the struggles, the anxieties, and the perplexities, which have harrassed the energetic *projector* of this Institution, the influence of which is



commanding for him, in his distant home, deference and respect. And now, after having collected around them an efficient Faculty, and large means of illustration, means which are daily increasing, shall the Trustees find a reluctance on your part, to aid in consummating the last measure necessary to its permanent establishment? Will you, or will you not give it a home?

The President and others have been and are now incurring expenses, which should be defrayed from other sources. The prospects of the Institution never were so flattering as at present. The most friendly relations have been established between this and the Physio-Medical College at Cincinnati,—three Professors from the latter School being also connected with this Faculty. Thus, with the elements of success at home, and friendly relations abroad, I again ask, shall the School be sustained? What New England man will say No?

Recollect, this is one of those remote influences which must be sustained, in order to secure individual success. The subject bespeaks its own importance; and now, trusting to that shrewdness of judgment, which so markedly characterizes the yankee, and to that enterprising benevolence, which is no less a prominent trait, I commit the fate of our Institution to your hands. May your decision be in accordance with the true interests of Humanity and Reform.

E. MORGAN PARTRIT.

*Worcester, March 20th, 1850.*

## Editorial.

—:—

### RUDBECKIA LACINIATA.

With some practitioners, this article has obtained reputation as a diuretic and anodyne. Dr. John L. Martin, writing us from Littleton, N. H., says, "The *rudbeckia laciniata* is one of the best diuretics I have ever used. It acts like a charm, on diseased kidneys, and is a noble remedy in dropsy."



He, also, supposes its action on an affected spine to be favorable, and says, "I have seen the almost immediate arrest of pain in the back, loins, abdomen, and epigastrium, after taking half a pint of the decoction; and almost no inconvenience has afterwards been felt."

We would like to be informed what has been the experience of others in the use of this remedy. It may contain valuable medical properties, besides those here mentioned; and, if so, they should be generally known to the profession.

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### CORRECTIONS.

It is extremely mortifying to an editor, to find, that occasionally he has overlooked such mistakes of the printer, as render the language employed ungrammatical and nonsensical. Usually, we have trusted to the good sense of our readers to rectify errors of this character in the Journal; but sometimes—we trust, not often—those occur which even a *Yankee* can hardly be expected to *guess* out, nor a *Southerner* *reckon* what they should be. Such an instance is found on page 32, line 4 from the top, and was undiscovered by us, till pointed out by a friend. It is the use of the word *interrupting*, for *interposing*. Other errors we have detected; but they are generally such as our readers will correct for themselves. We will, however, just remark that, on page 72, line 8 from the top, the phrase *in generally*, should be *in general*.

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### H. H. SHERWOOD'S SUCCESSORS.

We would call the attention of our readers, to the Advertisement of H. H. Sherwood's Successors, which we first publish in this number. We know but little of the circumstances under which Dr. Morse has engaged in the manufacture of the "Gold Pills;" but shall endeavor to inform ourselves, and do justice, in our next issue, to those concerned. Time and space forbid our saying more at present.



## Receipts for the Journal.

Isaac J. Spervy,	Dec. 1849.	B. H. Bennett,	" "
L. Hart Smith,	" "	Abner Benedict,	" "
Reuben Barron,	" "	John G. Benedict,	" "
Eliza R. Wilson,	March 1850.	David Forshee,	" "
S. B. Corbin,	" "	Joel Hall,	" "
Jonathan T. Cook,	June "	John Fitts,	" "
Richard Matthews,	July "	James M. Palmer,	" "
Franklin Gilman,	Dec. "	James Courtneay,	" "
Daniel A. Wilcox,	" "	D. H. Smith,	" "
W. Moore,	" "	James L. Farnhan,	" "
Vincent L. Baldwin,	" "	S. Ichis,	" "
J. C. Eaton,	" "	E. M. Parritt,	" "
W. R. Otis, (not 1849.)	" "	Charles F. Stauber,	" "
Butler N. Strong,	" "	D. W. Bloom,	" "
A. J. Jaques,	" "	J. Overholt,	" "
Joseph Phillips,	" "	Dexter Parritt,	" "
Daniel D. Clemence,	" "	Freeman Dunn,	" "
Harvey Jones,	" "	Wesley Hogue,	" "
G. R. Starkey,	" "	C. Johns,	" "
Shelton Oliver,	" "	E. C. Messenger,	" "
John Saxton,	" "	George A. Ward,	" "
Levi Velsey,	" "	James A. Tenny,	" "
Edward Bemis,	" "	Samuel Bigelow,	" "
Elisha N. Loomis,	" "	Horace Jacobs,	" "
J. H. Knowles,	" "	Ransom Shepard,	" "
Marshall Calkins,	" "	A. L. Oxner,	" "
Wm. J. Sumner,	" "	William Wright,	" "
Wm. Lathrop,	" "	Samuel Bair,	" "
E. W. Perkinson,	" "	D. H. Baxter,	" "
Erastus M. Leffinwell,	" "	James Bair,	" "
Nathan Baker,	" "	Wm. F. Barton,	" "
J. F. Foster,	" "	Joel Whets one,	" "
Jacob Wilson,	" "	Benjamin Grant,	" "
David Wilder,	" "	Silas Harwood,	" "
J. M. Hawkes,	" "	Stephen Brown,	" "
Stebbins Foskit,	" "	Liberty Paul,	Feb. 1851.
Josiah Jenkis,	" "	H. H. Sherwood's Successors, March,	" "

## Magnetic Remedies of Dr. H. H. Sherwood.

### CAUTION.

The subscribers are under the necessity of cautioning the public against spurious imitations of the well known Magnetic Remedies of the late Henry Hall Sherwood, M. D. manufactured under another name, and represented to be made in the same manner as the genuine articles. The genuine remedies of Dr. Sherwood can be rightly prepared only by ourselves, from the receipt which we hold from his sole executrix, (bequeathed to her exclusively by his recorded will,) and all representations to the contrary are wholly false. They are always accompanied by Dr. Sherwood's valuable treatise on the Motive Power of the Human System, the copy-right of which is in our sole possession, duly secured according to law.

With regard to any pretended knowledge by other persons of Dr. Sherwood's Remedies, it can only deceive the credulous and unwary. Further than the general information given in his published works as to the leading articles in these remedies, Dr. Sherwood communicated nothing to others, as he assured his executrix in the strongest manner shortly before his death; and, even were it possible for any one to discover their entire ingredients, the knowledge would be wholly useless without long, minute, and elaborate instructions in the laboratory itself, and also repeated personal observation of the whole process of manufacture—the process being altogether too intricate and peculiar to be communicated in writing, and requiring the same personal experience and practice as has been alone received by ourselves.

These remedies are more successful in the cure of Chronic Diseases than any others known to the Medical profession. All communications should be addressed to

H. H. SHERWOOD'S Successors,  
102 Chambers st. New York.

## A good chance for a Botanic Physician.

DR. M. L. PRIEST, Fall River, having concluded to change his business, offers his stock and trade at great sacrifice,—consisting of every article of fixtures, convenient for a practitioner. The location of his store is in the centre of the town.

Any person wishing a good situation will do well to apply soon. All communications post paid. Sept. 11, 1849.




## NOTICES.

### J. Jackson, M. D., Botanic Physician,

No. 102, Court Street... BOSTON.

House, No. 42, Poplar Street. Calls in the city and country attended to.

 Botanic Medicines, wholesale and retail.

### Thomsonian Infirmary and Medicine Store.

DR. WILLIAM CLARK may be consulted at his Infirmary, Nos. 80 and 82, Carver Street, BOSTON

### Mattson's American Vegetable Practice, or Family Guide.

SECOND EDITION, REVISED, WITH IMPORTANT ADDITIONS.

I. Anatomy, with a Steel Engraving of the Human Skeleton, back and front view, and a number of Wood Illustrations.

II. The Old School Practice.

III. Vegetable Materia Medica, with twenty-four beautifully colored Illustrations

IV. Compounds.

V. Description of Diseases, Treatment, &c.

VI. Guide for Women, or Simplified Treatise of Child Birth; Description of Diseases of Females and Infants, &c.

It is generally conceded, that there is no better Botanic Work than this for families. Every Botanic Physician also should have a copy of it in his library. It has received great favor in England, and is publicly announced there, by some of the educated and prominent Physicians, as their Guide of Practice.

For sale by

WILLIAM JOHNSON,

the Publisher and Proprietor, at the New England Botanic Depot, rear of 47, Hanover Street, Boston, Mass. Also an extensive assortment of Botanic Medicines, and every thing that appertains to an establishment of the kind, very low, for cash or approved credit.

## NEW MEDICAL WORK!

### "Kost's Elements of Materia Medica and Therapeutics."

This is the title of a new and magnificent work, designed as a text-book in this department of our system. It is of respectable size, (nearly 600 pages,) well got up, and embellished with numerous engravings, and lithographs, copied from nature. In its arrangement the work is peculiarly interesting and useful; presenting a complete collection of medical agents, simple and compound, with a full history of their Physical Character, Chemical Analysis, Physiological Effects, Therapeutic Power and Application, Pharmaceutic Preparations, &c., &c. It will thus serve, not only as a work on simple *Materia Medica*, but as a medical *Dispensatory* or *Pharmacopæia*, and should be in the hands of every practitioner.

Sold by Dr. C. Newton, Worcester, Mass; Wm. Johnson, and B. O. and G. C. Wilson, Boston, Mass.; H. Winchester, N. Y.; E. Larrabee, Baltimore, Md.; S. M. Davis, Buffalo, N. Y.; J. Allen, Detroit, Mich.; W. F. Pool, Columbus, Ohio; and by the Proprietor in Cincinnati, Ohio.

## Medical Notice.

### I. M. COWINGS, M. D.,

Having located himself permanently in Worcester, is prepared to treat the various forms of Chronic Disease. He has given his attention particularly to this class of complaints for some years, and been very successful in his treatment. He feels a confidence in soliciting the patronage of those who are unfortunately afflicted with Scrofula, or any Cutaneous Eruption, Rheumatism, Liver Complaint, or any Affection of the Kidneys, with Old Sores or Ulcers, &c.

He has cured cases of White Swelling that have defied the treatment of the best Old School physicians, and where amputation has been pronounced absolutely necessary.

Those from a distance, who may desire to consult him, can do so by letter; stating minutely the symptoms and history of the case. To such, he can send medicines, by Express or Mail, with the necessary directions. The patient can thus, at a trifling expense, have the opportunity to test his skill without a personal visit.

Two or three young men who wish to pursue the study of medicine can be entered as students with him.

Worcester, May, 1849.



## NOTICES.

### **Bush's Extract of Smilax, OR SPANISH SARSAPARILLA.**

*Whence are the occasional failures of Sarsaparilla?* The present popularity of this invaluable medicine makes the above a frequent question; and it may not be improper to state, in this card, the most common causes of disappointment in the use of the medicine. *First*, there are only a few species of Sarsaparilla that contain the *peculiar* virtues, and it is well known, that many varieties are found in market, and are used by manufacturers. *Secondly*, the virtues of Sarsaparilla are exceedingly volatile, and are soon impaired by age; while but very little discrimination is generally made in its selection. *Thirdly*, the virtues are extremely liable to be impaired and even entirely lost by the preparation of the syrup or extract.

The proprietors of this preparation are happy now to offer, to the afflicted public, an article in which all the causes of failure have been studiously avoided; and they cannot fail to maintain the credit of this incomparably valuable medicine. The recent discovery of the true Smilax Sarsaparilla in the south, by Prof. I. M. Comings, has put us in possession of the genuine root in a fresh state; and a new method of preparation, discovered by the proprietors, enables them to offer to the purchaser a superior article of extract of Sarsaparilla. The attention of Dispensers, Druggists, Physicians, and Patients, is particularly invited to the trial of an article which is warranted genuine and superior to any other article now offered to the public.

Prepared and sold, at Wholesale & Retail, by W. & H. Bush & Co. Principal office, No. 9, Park St., Worcester, Mass. Also, for sale, by B. O. & G. C. Wilson, No. 18 Central St. Boston; by Dr. C. Newton, corner of Front and Carlton Sts., Worcester, Mass.; and at all the principal Druggists' shops and stores, throughout the N. E. States.

### **Dr. E. J. Mattocks' Buena Vista Pills.**

#### *Purely Vegetable.*

In offering this medicine to the public, we introduce the most mild, easy, and certain cathartic ever known; not the least griping or drastic effects attending their operation. We do not pretend to cure every form of disease with these pills, neither do we expect to raise the dead, or kill the living; but we do know that these pills will cure diseases of the liver, in any form; such as acute or chronic inflammation, jaundice in its worst stages, dyspepsia, constipated bowels, headache, heartburn, flatulency, and in fevers they are the only medicine needed. They will break the most malignant type, if taken in its first stage, according to the directions accompanying each box: they will also remove all female obstructions immediately; and in rheumatism and gout they are an infallible remedy if persevered in. In all affections of the kidneys and urinary organs, we can recommend them as a perfectly safe and efficacious remedy—gravel, chronic inflammation of the kidneys, or bladder stricture can be cured in a short time with these pills. As a general cathartic, they are the best ever offered to the public, because they strengthen the bowels and leave the system in a healthy state, operating without the least griping or pain.

Manufactured and sold at wholesale and retail, by the proprietor, Dr. E. J. MATTOCKS, at his Medical Dispensary, No. 24 Fifth Street, Troy, N. Y., and sold by agents throughout the United States.

### **United States Thomsonian and Botanic Depot,**

#### *108 John Street, New York.*

THIS Establishment, by far the largest and most extensive in this Country, and probably, in the world, possesses advantages in variety, and extensiveness of stock, peculiar to itself and difficult to be found elsewhere. The long established, and continually increasing trade from all parts of the continent, constantly centering to it, has given it a character well worth the name it bears; and the superior quality and purity of the articles furnished here, make that character envied and enviable.

The Proprietor has, for above twenty years, devoted his unremitting personal attention to this business, and customers ordering Herbs, Extracts or Medicines, may rely that he will never suffer the reputation of this Establishment to be compromised, by impure, damaged, spurious or adulterated articles being put up in it, or sent therefrom; and those who *know* him will feel a perfect assurance, that he needs no instruction in pulverizing his articles without injuring their medical qualities.

Every variety of Herbs, Roots, Barks, Extracts, Ointments, and Compounds, recommended by the various Botanical authors of our Country, constantly kept on hand, in large quantities, ready for shipment at the shortest notice.

CATALOGUES, containing a complete list of his vast stock of Botanic Simples and Compounds, Gums, Essential Oils, Distilled Waters, Syringes, Surgical Instruments, Glass Ware, Medical Works, and Miscellaneous Articles, will be furnished gratis, to all post-paid applications.

H. WINCHESTER.

108 JOHN STREET, NEW YORK.



## ATKINSON'S COMPOUND EXTRACT OF ROOTS, *For Making Root Beer.*

By following the directions, this article may be formed into a most healthful and pleasant beverage, that will more fully quench thirst, without producing a deleterious effect, than any other article in use. It acts as a PURIFIER OF THE BLOOD and the other Fluids of the Human System; and instead of giving a momentary excitement, it imparts a gentle stimulant power to the whole body. As a substitute for spirituous or malt liquors, mineral waters, or even coffee and tea, its virtues are truly astonishing, and well worthy of the high praises that have been bestowed on it by all who have given it a fair trial. It is particularly useful in all Scorbutic Affections, Diseases of the Skin, &c.

Sold Wholesale and Retail at

DR. A. ATKINSON'S BOTANIC LABORATORY AND MEDICINE STORE,

No. 216 GREENWICH ST. BETWEEN BARCLAY & ROBINSON STS.,

New York City.

## Laboratory of Thomsonian Botanic Medicine, *No. 20, South Calvert St.....BALTIMORE.*

THE first mill erected in the United States for the special purpose of preparing Thomsonian Botanic Medicines.

The subscriber has the largest and most complete assortment of Botanic Medicines in the United States, comprising all the various Compounds and other articles recommended by Dr. S. Thomson, besides an extensive variety of other approved Botanic Medicines. Having erected his Steam Mills expressly for the above Medicines, he is enabled to sell on the most favorable terms, and warrants his Medicines to be genuine and pure, prepared in the best manner, and clear of any deleterious or poisonous qualities, as he does not admit any thing of that nature about his establishment.

An experience of more than twenty years, in the practice, preparation, and compounding of Botanic Medicines, from the very best and purest materials in the market, has afforded him just grounds to flatter himself, that his Medicines, after a fair trial, will compete with any which may be offered to the friends of the Botanic cause, within the whole range of our country.

It is of great importance, that Practitioners, and others, using Botanic Medicines, should be apprised, that all the articles manufactured at his establishment are *pulverized, not ground*,—between an upper and nether mill-stone; as the latter process heats, and consequently injures, if it does not destroy the medical virtues of all articles submitted to such an operation.

On hand all the various Medical Works on the Botanic System, together with a general assortment of Glass Ware, Syringes, and all the articles connected with the business. Those wishing pure Medicines can be supplied on the most reasonable terms by

EPH'M. LARRABEE.

May, 1847.

## For Sale, or to Let.

A Physician's stand, within 15 miles of Boston, in one of the most flourishing manufacturing towns in Massachusetts.

For particulars, address, post-paid, the Editor of this paper, or Dr. Joseph Jackson, No. 102, Court Street, Boston.

JOB T. DICKENS, M. D.,

**Thomsonian Botanic Physician & Surgeon.**

BOTANIC MEDICINES WHOLESALE AND RETAIL.

Residence—Charter Street, two doors from State Street, opposite the Post Office,  
*Newburyport, Mass.*

## AGENCY.

The subscriber is agent for all popular weekly, monthly, and quarterly Journals.

*Petersburgh, N. Y.*

W. R. SCRIVEN.



## NOTICE TO PHYSICIANS.

The subscribers have recently discovered a process of extracting and preserving, without alcohol, the medicinal properties of Sarsaparilla, which they offer to their customers as

### **An Alterative and Purifier of the Blood,**

as superior to any preparation in the market. It is well known to physicians that the alcohol which enters largely into all other alterative preparations, produces many of those diseases which they are designed to remove. This article is a

### **COMPOUND SARSAPARILLA SYRUP,**

of which no alcohol, in any of its forms, is a component part; and it is warranted not to ferment or freeze in any climate. It is put up in quart bottles, with directions for use.

*Price One Dollar per Bottle;*

6 bottles for five dollars; eight dollars per dozen.

No. 18, Central St., Boston.

B. O. & G. C. WILSON, *Botanic Druggists.*

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## **BOTANIC AND THOMSONIAN LABORATORY,**

**No. 18 Central Street, Seven Doors from Kilby Street,  
BOSTON, MASS.**

—o—

### **B. O. & G. C. WILSON,**

Invite the attention of Druggists, Physicians, and all Dealers in Medicines, to their Establishment, where may be found a full and complete assortment, of

### **Botanic Medicines, Syringes, Druggist's Glass Ware, Essential**

**Oils, Extracts, Spices, and Medical Books,**

embracing all the different works upon the Reformed Practice, together with a great variety of miscellaneous articles, usually kept in such an establishment.

The above medicines are put up in their simple or compound state, pulverized or ground, to meet the wants of the purchaser.

### **PERSONAL AND PARTICULAR ATTENTION**

is devoted to the manufacture and preparation of all their Medicines. The process is carried on, under their own immediate observation; and is such as to insure, to the purchaser, their full medicinal properties.

### **BRANDY, WINES, AND OTHER LIQUORS,**

of superior quality, for medicinal purposes only. Very especial attention is devoted to this branch of the business, in order to furnish liquors, that may be relied upon for their purity



## Worcester Medical Institution.

### COURSE OF STUDY, &c.

The course of study required by this Institution is intended to occupy three full years ; and candidates for the regular degree of M. D. must have attended two full Courses of Medical Lectures in some established Medical College, one of which must have been in this Institution. They must present satisfactory testimonials of good moral character ; must have a competent literary education ; and must well sustain an examination in the various branches of medical study, as contained in our Course of Lectures, and in the text-books which we recommend, or equivalents.

The following are the principal authors recommended :—

- On Anatomy*—Wilson, Quain, Wistar, Paxton, and Harrison.
- On Surgery*—Pancoast, Druitt, Liston, Cooper, Velpeau, and Castle.
- On Physiology*—Carpenter, Oliver, Muller, and Dunglison.
- On Pathology*—Gross, Chomel, Gallup, and Watson.
- On Materia Medica*—Kost, Pereira, and Wood and Bache.
- On Auscultation and Percussion*—Laennec, Williams, Gerhard, Bowditch, and Watson.
- On Theory and Practice*—Watson, Mackintosh, Elliotson and Stewartson, Kost, Mattson, Howard, Worthy, Comfort, Smith, Curtis, and Thomson.
- On the Institutes of Medicine*—Gallup and Curtis.
- On Obstetrics and Diseases peculiar to Women and Children*—Churchill, Eberle, Chailly, Maygrier, Velpeau, Beach, and Curtis.
- On Medical Jurisprudence*—Beck and Williams.
- On Chemistry*—Gray, Fownes, and Turner.
- On Botany*—Eaton, Bigelow, Gray, and Wood.

The following are the members of the Faculty :—

- C. NEWTON, M. D., *Professor of Physiology and Pathology.*
- I. M. COMINGS, M. D., *Professor of Theory and Practice, and Obstetrics.*
- E. M. PARBETT, M. D., *Professor of Chemistry and Medical Jurisprudence.*
- WALTER BURNHAM, M. D., *Professor of Surgery.*
- E. H. STOCKWELL, M. D., *Professor of Anatomy.*
- JOSEPH BROWN, M. D., *Professor of Materia Medica and Botany.*

The next Course of Lectures will commence on the first Thursday in March, 1850, and continue fourteen weeks. The fee for a full Course is \$50, in advance, with a matriculation fee of \$3. Of those who have attended two full Courses at other Medical Colleges, \$10 only are required. Graduates will be charged, in addition, \$18 for a Diploma. Good board can be had for \$2,25 per week.

The text-books recommended are consulted *eclectically* ;—*authoritatively*, indeed, so far as they are descriptive of actual conditions, as in Anatomy, Physiology, Pathology, and the like ; but otherwise *with careful discrimination*,—the fundamental peculiarity of what is taught in this Institution being, that there is no necessity for employing poisons of any kind, as medicinal agents ; and that the object, in exhibiting any remedy, should be to sustain and not to depress the vital powers.

Quite extensive accessions have, of late, been made to the Anatomical and Chemical Apparatus, Library, &c. The Faculty of the Institution now constitute a full and eminently able Board of Instruction ; and the facilities to be enjoyed by students are, in every way, ample. Dissections, surgical operations, illustrations, and experiments, are conducted in the most advantageous and instructive manner.

As, however, it is the aim of the Trustees of this Institution to render it pre-eminent for advantages afforded, any donations in money, or preparations adapted to facilitate illustrative teaching, in any of the departments, are respectfully and earnestly solicited.

C. NEWTON, *President.*

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### The New England Botanic Medical and Surgical Journal

Is published on the 1st of every month, by C. Newton, M. D., at the corner of Front and Carlton Streets, Worcester, Mass. Each number contains thirty-two pages octavo, besides the cover, and the numbers of one year constitute a volume. Terms,—to subscribers paying in advance, \$1,00 per year. Those delaying payment three months, will be charged \$1,25 ; and those delaying six months, \$1,50. As the price, in comparison to the amount of matter afforded, is exceedingly low, it is but reasonable that advance payment be insisted on, or that a fair equivalent for delay be required. The paper has received numerous testimonials of high approbation, and has now obtained an extensive circulation, not only in New England, but also in the South and the West. It is designed for DOMESTIC as well as PROFESSIONAL use, and should be in every family. All remittances and communications pertaining to it, should be directed, *post paid*, to the Editor. Any person forwarding, *post paid*, the names of four subscribers, and remitting \$4, shall receive a fifth copy gratis.